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## IN JAPAN.

THE SITUATION AND OPPORTUNITIES FOR FRIENDS.

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During the weeks spent in Japan by William H. and Julia Cope Collins and myself, as members of the "Delegation" from the Foreign Missionary Association of Friends of Philadelphia, we studied carefully and conferred constantly with our friends there concerning the present situation and its needs and their hopes and plans for the future.

We gratefully acknowledge the blessing which has attended the gradual development of the Japan work, from its beginning in the concern of a Friend a generation ago, and we are thankful for the faithful devotion of the comparatively few who have carried the burden of the work in their hearts and on their shoulders during the years.

The situation in Japan is critical, never so critical. The leadership of Asia seems to be in her hands. The forces of reaction and of progress are actively working against each other. On the one hand selfishness, greed and ambition are lined up for a military oligarchy, and on the other liberal thinking, altruism and a spirit of brotherhood have their faces set toward a real democracy. Many Japanese are finding out that their old religions, Shintoism and Buddhism, are not suited to their new conditions. The worship of the emperor and his ancestors, which seems to have a stronger popular hold than all other types of religious devotion put together, cannot long

survive. Christianity has not only not yet become thoroughly established, but due partly perhaps to the forms in which it has for the most part been presented has not gained the following that in earlier years was hoped for.

Some of the best thinkers fear that new Japan will develop into an Asiatic Prussia, and that the result may be a world catastrophe, centering in Asia, which will parallel and perhaps exceed in horror the recent world war in Europe. It is a time when the forces of righteousness and love should league together in a campaign to prevent the threatening danger.

One of the Quaker laments in connection with the late war has been that we had done so little in the line of preventive measures. One ounce of preventive love and foresight is worth a ton of remorse and reparation.

What Friends have done in Japan is but a drop in a bucket, but it has been something and it has set in motion spiritual forces which have effected results of such significance and value that it is worth while, perhaps infinitely worth while, to attempt to multiply these forces.

We have read much lately of "Quaker outposts," and Friends in England are hoping to plant them all over the world. We already have two such outposts well established in Japan, the first in the great city of Tokio and the second in Ibaraki Ken, a province to the north of Tokio, with a million-and-a-half inhabitants, which other denominations are leaving largely to the influence of Friends. What we want and ought to do is to so man and equip these outposts that they can accomplish with maximum efficiency the work set for them to do.

The work of the eleven American Friends now stationed as

missionaries in Japan is along broad lines. It does not aim merely "to convert the heathen" and to build up a Japanese branch of the Society of Friends, but also and mainly to set forth Christian standards in all phases of life—political, industrial, intellectual, social. The best of what the missionaries do is not reducible to statistical tables, yet they have, as they are bound to have, a powerful influence in moulding the ideals of those among whom they live toward the Christianization of life.

In Tokio our work may be considered as in two general divisions. The first comprises the Friends' School for Girls, a boarding and day school, planned for 125 pupils of high school age, but which has been enlarged by encroaching on the living apartments of the teachers to accommodate 150 girls. The second division includes the social, educational and religious work for the neighborhood. It centres in the meeting with its various activities, and tries to minister to the needs of a great variety of people, from little children of Kindergarten age up to the oldest. It has been a special concern for years to do something for the religious inspiration and help of the university students, with whom Tokio is swarming. Keio University, with 10,000 students, is less than five minutes' walk from the Friends' Mission compound.

These two classes of activities which are in so many ways different from each other are housed on the same premises, without a clear line of demarcation between the precincts properly belonging to each. The situation is sometimes embarrassing and occasionally impossible. All are agreed that the Girls' School ought to be by itself and that the other work

could be conducted to far better advantage if suitably accommodated entirely apart from the grounds occupied by the School.

Fortunately the "lay of the land" in the compound belonging to the Friends' Mission is such that the two branches of our work may be entirely separated by means of certain changes and additions.

The part of the property which fronts on the main street and on which the old meeting-house stands is practically on a level with the street, while the rear half of the property, on which the school buildings and the two mission residences stand, consists of ground situated fifteen or twenty feet higher than the front half of the lot. This section is accessible from a side street. It is proposed to move one of the residences to the lower level, and to build a fence that will completely cut off the school premises from those devoted to the other work of the Mission. The residence left on the school grounds will be the one occupied by the American teachers in the school, and the one to be moved will be that of Gilbert and Minnie P. Bowles, whose work is mainly outside the school.

It is proposed to alter the school buildings and make some additions so that a total of 200 girls can be accommodated, without disturbing the living arrangements of the teachers. Since the applicants for admission have exceeded the accommodations for several years and since a school of 200 can be staffed more economically than one for 125 pupils, it is believed that the proposed enlargement is justifiable. The school is the work with which Friends started in Japan, and we want to make it as efficient as possible, remembering Dr. Inazo

Nitobe's words, "Christianity's greatest gift to Japan is the education of women."

Money is in hand for the erection of a new meeting-house to replace the old one. There is need for a building to supplement the meeting-house and serve as a sort of "institute," "community house," or centre for religious and social service for the neighborhood and for university students. It is estimated that the total cost of the changes and additions necessary to fit our Tokio plant for the most effective work, in addition to the \$15,000 generously donated for the meeting-house, will be about \$25,000.

The number of resident workers there ought to be somewhat increased. There is special need for an additional teacher in the Girls' School and for a man who could work with young men of the student class.

Let us now turn to the needs of the "country" work in Ibaraki Ken. A house should be erected on land already belonging to Friends for Thomas E. and Esther Balderston Jones, who are beginning important educational and social work in the city of Mito, the capital and chief city of the ken or political district, corresponding to one of our States. This residence would also serve as the nucleus of an institution or organization which it is hoped may develop for the training of religious and social workers, who must be specially trained if they are to be very useful, since the Japanese Christians do not have the background of home training and Christian institutions that we in this country have and perhaps appreciate so little.

A house must also be provided in the near future for Herbert

V. and Madeline W. Nicholson, who feel called to work among the people of the smaller towns and villages, of which there are hundreds in the ken. This house should be in one of the larger towns, centrally located and easily accessible to the outlying districts, perhaps at Tsuchiura, where there is already an established meeting and a substantial group of Japanese Friends. There is need for meeting-houses and working centres in Tsuchiura, Shimodate and one or two other villages. The total cost of the needed housing for the country work will approximate \$25,000.

We owe it to Gurney and Elizabeth Binford, Edith F. Sharpless and the others who have worked and are working so effectively in the country districts that their physical equipment should be adequate.

More workers, too, are needed, young men and young women who feel drawn either to "social service" or to more distinctly "evangelistic" work. I will add that there is a great opportunity in Tokio for a young physician to take hold of the Akasaka Hospital, which was established by a Friend and for many years has been assisted by Friends. Though this hospital has never been connected officially with our Friends' Mission, we are deeply interested in its continuation, and feel that through it much might be accomplished in religious and social service under the direction of some man properly qualified to carry on and develop the hospital on the foundation already laid.

The practical question is: How shall we meet these needs and opportunities in Japan? Shall we leave our faithful workers there to struggle on as best they can with their in-

adequate equipment, the meagreness and insufficiency of which prevent the best demonstration possible of our Christian ideals and standards, or will Friends respond to the situation in Japan as generously as they have recently been responding to the needs in Europe with their young people and their money? Are we going to spend and be spent in behalf of the physical needs of Europe and fail to be impressed by the spiritual needs of Asia? May we be so open and large-minded that we shall be willing to listen to the calls of opportunity, from whatever direction they come, and to respond to them all in such ways as may be right for us.

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